THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXII—No. 7 May, 1944

H. P. Blavatsky

August 11, 1831 — May 8, 1891

H.P.B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan—Humanity."

—W.Q.J.

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Three Dollars per Annum *Thirty-five Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.00 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; substantially bound in library style, $7.50 each. *Volume I is out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

IMPORTANT NOTICE

Because of the nationwide paper shortage, we are under the regrettable necessity of reducing the amount of paper used in printing this magazine. To alter the margins or the size of type used in THEOSOPHY would destroy the uniformity of Volume XXXII, besides presenting difficulties to subscribers in their use of the bound volumes as study-texts. We have chosen, rather, to reduce the number of pages per issue. For the present, therefore, THEOSOPHY will contain forty pages only. Meantime, though publication costs have increased, the reduction of eight pages will obviate the necessity of raising our subscription price at the present time.

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

AUM

As a drop of water moves on the leaf of the lotus; thus, or more slippery is human life: the company of the virtuous endures here but a moment; that is the vehicle to bear thee over land and ocean.

—From the *Vedas*

THEOSOPHY

Vo. XXXII May, 1944 No. 7

THE CYCLE OF THE TEACHER

WHEN, in 1875, H. P. Blavatsky took up the public labors of the Agent of the Theosophical Movement of the nineteenth century, "The materials," to borrow from the Masonic formula, were far from "ready," but the architect could wait no longer. It was a case of necessity: unless the age-old truths about the psychic and spiritual nature of man became known in the western world, the moral confusion of the time would increase to the point of literal destruction of the evolutionary hopes of the race. The Teacher, therefore, *had* to appear.

To carry on publicly the work of an occultist in the nineteenth century—an age of intellectual arrogance and unbelief—meant, as H. P. B. later wrote in *The Secret Doctrine,* "moral death to the revealer," yet she was not in the least deterred from her task by this fore-vision of the penalty that would be exacted from her by those she came to help. That was her "vicarious atonement," the Promethean sacrifice offered willingly by every teacher who comes among men in the dark age of Kali Yug. The spiritual germ of that sacrifice lies latent in the heart of every one of the Manasa putras, who now wear the garments of embodied existence, and who will one day awaken to the larger meaning of their life on earth and begin to live for others.

The mission of H. P. B. may be stated simply: she came to arouse a handful of men to inward perception of their own divinity. "Seek ye first the kingdom of heaven, and all things shall be added unto you." The work of the Theosophical Movement must fail without egos aroused to knowledge of the God within, souls in whom the magic of the spiritual will has begun to estab-

lish that faith which cannot be shaken, that knowledge and conviction which, when present in the world and recognized, will surely generate the social energies that are needed to save the western world from ruin.

Because she was a Great Soul, H. P. Blavatsky was able to crack the hard shell of materialism, to penetrate the foggy atmosphere of Spiritualism, to expose the canting claims of theologians. Because men saw her teachings practically embodied in her life, she found students and believers for the doctrines of the Wisdom-Religion. Instructing aspiring occultists, she once wrote, "adapt your thoughts to your plastic potency." Her own plastic potency was equal to the great thoughts which she transmitted to the West. That is why her words are infused with a living strength; that is why, however recondite and obscure the lines of the investigation recorded in her great works, the student always feels the presence in them of knowledge, first-hand. Theosophists who wonder where their "faith" comes from, and whether or not they have "proved" the Teaching, may reflect on this direct evidence of knowledge in the works of the Teacher. This is not a proof to be lightly set aside.

The course of the Theosophical Movement, from 1875 to 1891, is a progressive revelation of the cycle of an Adept-Teacher—a cycle which also reveals on a grand scale the task of discipleship, since, in time's maturation, the Movement requires the development of other such teachers.

H. P. B. began with *Isis Unveiled*. Here, as in all else, she is the teacher, but not overtly. The work is in the style of criticism and analysis; it is iconoclastic of the pervasive prejudices which distort the race mind, exposing and ridiculing the presumptions of an age which acknowledged no instructors but its own oracles. Yet throughout the two volumes of this great work there run both the undercurrent and the overtone of a positive philosophy. *Isis* contains an occult announcement of the reality of a great body of spiritual knowledge, and of a great body of knowers and teachers. That announcement is its soul, its sign-manual, and its call to the slumbering intuitions of humanity.

All the knowledge of the West is gathered together in the pages of *Isis*, in essence if not in detail, arrayed, evaluated, and assembled as a vehicle of archaic truth. Slowly the majestic temple of initiation is raised as an ideal form, its noble arches of thought opening the way to the inward path of adeptship.

The work begun with *Isis* continued in India. There the treasures of the East were re-presented and re-interpreted by H. P. B. as editor of the *Theosophist*. In America she had recreated into a textbook of occult instruction the crude materials of Spiritualism. In India, the grand philosophic structures of antiquity were made to exhibit once again the life which had first inspired them. What had been only speculations and scholastic refinements to orientalists grew under her hand to precise statements of occult metaphysics, demonstrable laws of man's inner being and the cosmic principles of the natural world.

When the preliminary work in India had been accomplished, when the materials inherited from the past had been worked up and made malleable to the Teacher's will, H. P. B. moved to England, where she founded the magazine *Lucifer*. There began the cycle of instruction that was to provide the West with *The Secret Doctrine, The Key to Theosophy, The Voice of the Silence* and the *Theosophical Glossary*. These texts declared H. P. B. the Teacher. Now the apex of the cycle had been reached. H. P. B.'s articles in *Lucifer* are the forthright, practical instructions of an occultist. Now she is able to speak with an authority that had accumulated from the beginning, out of progressive demonstrations and the witness of the past.

She made no "claims," it is true, yet, to the intuitional, H. P. B.'s place in the great historical drama is clearly enough defined. She pointed out how critical was the nature of the period in which the race was engaged, and what was at stake for the future. Her warnings and prophecies afford some intimation of the degree of responsibility she willingly assumed, the powers she knowingly employed, and the trust she consciously fulfilled.

On May 8, 1891, slain by the betrayals and follies of those who called themselves theosophists, she left the scene. Her work was done—done as well as it could be, under the circumstances and with the materials at hand. The Teaching was recorded. A few earnest disciples had been found and fostered. She had seen a vision of the future, in which her labors were to be carried on by others into the twentieth century—on to 1975. A nucleus had been formed, to live and grow, seeing in little the vision that she had seen in large, and following the road she had cut through the thickets of human prejudice, deceit and ignorance. But whatever their achievement, her strength of soul made it possible. Her egoic power made them seek within themselves an identical inspiration, and find something

of the stalwart courage that had been hers. For the genius of the great Teachers is the genius of every human being, only, in Them, full-born to the work of awakened souls. It is the ever-present knowledge of man's divinity, and the unfailing determination to live and act as gods on earth, the gods we all have been and may once more become. This knowledge, this determination, makes of students chelas, of learners teachers, and turns the sufferings of discipleship into the joy of altruism. Out of the great affirmation of man's life as soul, the growing realization of the rooted spiritual existence of souls in the One Self, is born the conviction which can not tremble from doubt, the resolve which waxes and strengthens on weaknesses overcome.

Nothing less than the aroused divinity in the few can awaken the slumbering humanity in the many. Only the strong cry of souls who see, and who begin to know, can fan the despairing hopes of the multitude to try, try again. But as the voice of conviction grows, and as the clear and fitting symmetry of the teachings is revealed to sight, in full support of that conviction, hearts and minds will be touched, and wills inclined to return to the search for truth. That is what the Theosophical Movement is for. That was H. P. B.'s purpose in coming, and will be the purpose of the Teacher when He comes again. And that is the life, the hope, the empire and the victory of the disciples of H. P. B.

"TO FORM THE NUCLEUS"

We are not working merely that people may call themselves *Theosophists,* but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realise a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view. —H.P.B.

A REMINISCENCE

THE interesting series of historical papers now running in the *Theosophist* entitled "Old Diary Leaves" by Col. Olcott naturally recalls to the mind various small events of the early years of the Theosophical Society, but nearly all the first members have disappeared from sight, some wholly uninterested in our work, others gone over to the other side of death. But some remain who do not concur in all the details written by Col. Olcott.

The origin of our seal is one of the things yet to be cleared up, and which will be at the proper time. The cut here shown is from the original electroplate made in 1874 or '75 or even earlier from a wood-cut produced at the same time. The wood-cut would have been used in this printing but that the impression might destroy it. Both, the plate and the wood-cut, have been many years quietly resting in a drawer. Very plainly this cut is substantially our seal. The omitted portion is the Egyptian cross in the centre. In place of that cross the letters "E. B." appear, and those letters mean "Elena Blavatsky," the initial E being aspirated. Above is the coronet of a Countess. Added within the circle are astrological and cabalistic signs referring to the owner who used it. That owner was H. P. Blavatsky. It has been used often by her for stamping letter paper, and a quantity of the same letter paper she used is in the drawer with the wood-cut.

Who, then, is the person from whom came the idea of our seal? Is it H. P. B. or some one else? If not H. P. B., how is it that she was using this design for her paper so many years ago? Several persons have claimed to be the founders of the Society, or designers of its seal, or first movers in its early years. A Philadelphia Doctor some years ago had the hardihood to write to the New York Headquarters saying that he was the one who designed our seal. Since then he has passed away. The plain unvarnished truth, which hurts no one save the man who denies it, is that H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. We were all but pawns on the chessboard. What is the use of permitting vanity to influence us toward denying the facts?

NOTE.—This article was first printed by William Q. Judge in *The Path*, February, 1893.

No game, no battle, no diplomacy can go forward without agents, subordinates, generals, privates, but there is always a moving head without whom there would be no success. Not only was H. P. B. predominant with us in 1875, but she is yet. The very organization was suggested by her in a letter which will be published in facsimile if any one feels disposed to deny the foregoing assertion. She wrote that we ought to model our Society on the United States, which is a collection of sovereign bodies united in one aim.

In the "Diary Leaves" Col. Olcott says that it was proposed to make the Theosophical Society an extra-Masonic degree. The impossibility of this may be seen when we reflect that such a thing—out of the question in itself—would leave out H. P. B. But, you say, he refers to letters from William Q. Judge and Gen. Doubleday asking for the ritual. This is but one of the little errors that creep in after lapse of years. An examination of the correspondence shows that Brothers Judge and Doubleday wrote—often—that if there was to be a ritual for the initiation into the Theosophical Society, then it should be sent, or the whole initiation abandoned. And many members recollect how much was said *pro* and *con* about abolishing initiation and accompanying ritual altogether, until at last it so came about. Masonic degrees were not once talked of, unless Col. Olcott may have said he would have wished us to be affiliated with Masons. This item in the "Diary Leaves" is clearly *lapsus calami*. In the same number of the "Leaves" there is a reference to G. H. Felt and a long draft of a letter of his as to which Col. Olcott is not clear. This is easy to settle. The letter was drafted by William Q. Judge and copied out by Felt, and the person he speaks of in the letter as experimenting with is Brother Judge. These things I state advisedly and with permission. It was intended for use at a meeting of the T. S. in 1876, but instead of using that a paper was read by Bro. Judge embodying the facts and including many other records of different experiments.

Other flitting scenes will recur later. Some embrace the funeral of Baron de Palm and what led up to it, others the making of our early diplomas by hand, and so on. But however the facts may come out, it remains a fact that the T. S. stands or falls by H. P. Blavatsky. Give her up as an idea, withdraw from the path traced by her under orders, belittle her, and the organization will rot; but remember her and what she represented, and we triumph.

ONE OF THE STAFF

MASTERS, ADEPTS, TEACHERS, AND DISCIPLES

THIS article is meant for members of the T. S., and chiefly for those who keep H. P. B. much in mind, whether out of respect and love or from fear and envy. Those members who believe that such beings as the Masters may exist must come to one of two conclusions in regard to H. P. B.: either that she invented her Masters, who therefore have no real existence, or that she did not invent them but spoke in the names and by the orders of such beings. If we say she invented the Mahatmas, then, of course, as so often was said by her, all that she has taught and written is the product of her own brain, from which we would be bound to conclude that her position on the roll of great and powerful persons must be higher than people have been willing to place her. But I take it most of us believe in the truth of her statement that she had those teachers whom she called Masters and that they are more perfect beings than ordinary men.

The case I wish to briefly deal with then, is this: H. P. B. and her relations to the Masters and to us; her books and teachings; the general question of disciples or chelas with their grades, and whether a high chela would appear as almost a Master in comparison to us, including every member from the President down to the most recent applicant.

The last point in the inquiry is extremely important, and has been much overlooked by members in my observation, which has extended over the larger part of the T. S. An idea has become quite general that chelas and disciples are all of one grade, and that therefore one chela is the same as another in knowledge and wisdom. The contrary, however, is the case. Chelas and disciples are of many grades, and some of the Adepts are themselves the chelas of higher Adepts. There is therefore the greatest difference between the classes of chelas, since among them has to be counted the very humblest and most ignorant person who has devoted himself or herself to the service of mankind and the pursuit of the knowledge of the Self. On the other hand, there are those chelas, high in grade, actual pupils of the Masters themselves, and these latter have so much knowledge and power as to seem to us to be Adepts. Indeed, they are such when one compares them with oneself as a mere product of the nineteenth century. They have gained through knowledge

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NOTE.—This article was first published in *The Path*, June, 1893.

and discipline those powers over mind, matter, space, and time which to us are the glittering prizes of the future. But yet these persons are not the Masters spoken of by H. P. B. So much being laid down, we may next ask how we are to look at H. P. B.

In the first place, everyone has the right to place her if he pleases for himself on the highest plane, because he may not be able to formulate the qualities and nature of those who are higher than she was. But taking her own sayings, she was a chela or disciple of the Masters, and therefore stood in relation to them as one who might be chided or corrected or reproved. She called them her Masters, and asseverated a devotion to their behests and a respect and confidence in and for their utterances which the chela has always for one who is high enough to be his Master. But looking at her powers exhibited to the world, and as to which one of her Masters wrote that they had puzzled and astonished the brightest minds of the age, we see that compared with ourselves she was an Adept. In private as in public she spoke of her Masters much in the same way as did Subba Row to the writer when he declared in 1884, "The Mahatmas are in fact some of the great Rishees and Sages of the past, and people have been too much in the habit of lowering them to the petty standard of this age." But with this reverence for her teachers she had for them at the same time a love and friendship not often found on earth. All this indicates her chelaship to Them, but in no way lowers her to us or warrants us in deciding that we are right in a hurried or modern judgment of her.

Now some Theosophists ask if there are other letters extant from her Masters in which she is called to account, is called their chela, and is chided now and then, besides those published. Perhaps yes. And what of it? Let them be published by all means, and let us have the full and complete record of all letters sent during her life; those put forward as dated after her death will count for naught in respect to any judgment passed on her, since the Masters do not indulge in any criticisms on the disciples who have gone from earth. As she has herself published letters and parts of letters from the Masters to her in which she is called a chela and is chided, it certainly cannot matter if we know of others of the same sort. For over against all such we have common sense, and also the declarations of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all she did. And she was the first direct channel to and from the Lodge, and the only one up to date through which

came the objective presence of the Adepts. We cannot ignore the messenger, take the message, and laugh at or give scorn to the one who brought it to us. There is nothing new in the idea that letters are still unpublished wherein the Masters put her below them, and there is no cause for any apprehension. But it certainly is true that not a single such letter has anything in it putting her below us; she must ever remain the greatest of the chelas.

There only remains, then, the position taken by some and without a knowledge of the rules governing these matters, that chelas sometimes write messages claimed to be from the Masters when they are not. This is an artificial position not supportable by law or rule. It is due to ignorance of what is and is not chelaship, and also to confusion between grades in discipleship. It has been used as to H. P. B. The false conclusion has first been made that an accepted chela of high grade may become accustomed to dictation given by the Master and then may fall into the false pretense of giving something from himself and pretending it is from the Master. It is impossible. The bond in her case was not of such a character to be dealt with thus. One instance of it would destroy the possibility of any more communication from the teacher. It may be quite true that probationers now and then have imagined themselves as ordered to say so and so, but that is not the case of an accepted and high chela who is irrevocably pledged, nor anything like it. This idea, then, ought to be abandoned; it is absurd, contrary to law, to rule, and to what must be the case when such relations are established as existed between H. P. B. and her Masters.

—William Q. Judge

"The Prophesied Indorsement"

H. P. B. declares that the derision and rejection met in this century would be *"only in this one.* For in the twentieth century of our era scholars *will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated,* but on the contrary, simply outlined; and finally that *its teachings antedate the Vedas."*

These words of hers are not the cry of a martyr, but the clear, bold tone of the sage who, while giving out right teachings in a transitory, a preparatory age, knows full well that present recognition is an impossibility; there is no regret and no note of disappointed hope in it, for she had no such hopes or ambitions to be defeated, and perchance will be on the scene at the time of the prophesied indorsement.

—W.Q.J.

THEOSOPHIST UNAWARE

1: Henry David Thoreau, Natural Philosopher

ON July 12, 1817, in Bronson Alcott's eighteenth year and Emerson's fourteenth, there was born in Concord, Mass., the third member of the great trio of Transcendentalists—Henry David Thoreau. The last to come, Thoreau was also the first to go, but his forty-five years were spent to such good purpose that Emerson said his friend might fortify the convictions of prophets in the ethical laws by his holy living. He was a truth-speaker, Emerson declared, "capable of the most deep and strict conversation; a physician to the wounds of any soul; a friend, knowing not only the secret of friendship, but almost worshipped by those few persons who resorted to him as their confessor and prophet, and knew the deep value of his mind and great heart."

Alcott, who recognized Thoreau's genius "before there were any clear signs of it to show the world," wrote in 1851: "I meet nobody whose thoughts are so envigorating as his. . . . His company is tonic, never insipid, like ice-water in the dog-days to the parched citizen. . . . Here is a solid man and valid, sane and salt, and will keep forever. . . ." This tribute from one whose own mind was a fountain of sparkling intuitions and thoughts is high praise, but from across a century Thoreau's friends and readers can verify the judgment by a study of the natural philosophy he lived and wrote.

At the age of twenty, probably at Emerson's suggestion, Thoreau began to keep a journal, a faithful record which swelled to thirty-nine volumes. All his published works were drawn from its profound pages, and the beauty and depth of his daily thought reveal a maturity of knowledge that certifies him a "Theosophist Unaware." "I value Thoreau's Commonplaces more highly than the writings of any man whom I know save Emerson," Alcott stated, when Thoreau was thirty-three, "nor can I be mistaken in my conviction, long cherished, of his certain fame, when the rare qualities of his mind, his freshness of fancy, and vigorous veracity of understanding shall have won their proper reward."

Thoreau's observations, over the years, show no change in his fundamental conceptions, but ever wider application and an increasing ease and simplicity of expression. He himself remarks, after writing his commonplaces for twenty years, "It is a great satisfaction to find that your oldest convictions are permanent. With regard to

essentials, I have never had occasion to change my mind. The aspect of the world varies from year to year, as the landscape is differently clothed, but I find that the *truth* is still *true,* and I never regret any emphasis which it may have inspired."

In his twenty-first year, he entered the following statement: "Our least deed, like the young of the land crab, wends its way to the sea of cause and effect as soon as born, and makes a drop there to eternity." At forty-three, he said, "The principal, the only thing a man makes, is his condition or fate. Though commonly he does not know it, nor put up a sign to this effect, 'My own destiny made and mended here'." This is the doctrine of Karma, and its twin appears also. For Thoreau, reincarnation was not only a natural inference, but apparently an inborn habit of thought, as several references indicate:

> I lived in Judea eighteen hundred years ago, but I never knew that there was such a one as Christ among my contemporaries!
>
> And Hawthorne, too, I remember as one with whom I sauntered in old heroic times along the banks of the Scamander amid the ruins of chariots and heroes.
>
> As the stars looked to me when I was a shepherd in Assyria, they look to me now a New-Englander.
>
> And not only this is true, but as far back as I can remember I have unconsciously referred to the experiences of a previous state of existence, 'For life is a forgetting,' etc.

His college essays express definitely the same broad social philosophy and idealism found in his later and more famous books and journals. In "Barbarism and Civilization" (1837), the youth of twenty analyzes education from the same basis as that of the mature man. "The end of life is education. An education is good or bad according to the disposition or frame of mind it induces. If it tend to cherish and develop the religious sentiment,—continuously to remind man of his mysterious relation to God and Nature,—and to exalt him above the toil and drudgery of this matter-of-fact world, it is good."

After graduating from college, Thoreau took up school teaching, announcing that he would not flog, but would talk morals instead of punishing. When the town school committee insisted that "he must flog and use the ferule, or the school would spoil," he did ferule, once, but resigned in disgust. Then, he and his brother John started a private school which they ran along the ideal progressive

lines of Bronson Alcott's famous Temple School—without flogging, needless to say—and the discipline was excellent. (Thoreau was the man who took a woodchuck he had caught in a trap, and carried the animal two miles away rather than knock its brains out,—and the woodchuck never returned.)

The Theosophical teachings on Spirit, the Path of Man the Perceiver, on Planes of Being, and on Universal Mind are clearly suggested in the writings of Thoreau. We give a few illustrations:

> Science never saw a ghost, nor does it look for any, but it sees everywhere the traces, and is itself the agent, of a Universal intelligence.
>
> I only know myself as a human entity, the scene, so to speak, of thoughts and affections, and am sensible of a certain doubleness by which I can stand as remote from myself as from another. However intense my experience, I am conscious of the presence and criticism of a part of me which, as it were, is not a part of me, but a spectator, sharing no experience, but taking note of it, and that is no more I than it is you. When the play—it may be the tragedy of life is over, the spectator goes his way. It was a kind of fiction, a work of the imagination only, so far as he was concerned.
>
> There [are] as many strata at different levels of life as there are leaves in a book. Most men have probably lived on two or three. When on the higher levels we can remember the lower levels, but when on the lower we cannot remember the higher. . . . We avoid all the calamities that may occur in a lower sphere by abiding perpetually in a higher. . . . As I was entering the Deep Cut, the wind, which was conveying a message to me from Heaven, dropt it on the wire of the telegraph, which it vibrated as it passed. I instantly sat down on the stone at the foot of the telegraph pole, and attended to the communication. It merely said, 'Bear in mind, Child, and never for an instant forget, that there are higher planes, infinitely higher planes of life than this thou art now travelling on. Know that the goal is distant and is upward, and is worthy all your life's efforts to attain to.' And then it ceased; and tho' I sat some minutes longer, I heard nothing more.

His friend, Sanborn, writes enthusiastically of Thoreau's scholarship, "When I first knew him, at seven-and-thirty, he read Latin and French as readily as English; Greek without difficulty; German, Italian and Spanish more or less; and had some knowledge of several dialects of the American Indians. Without knowledge of Persian, Sanscrit, or Chinese, he had much acquaintance, through translations, either French or Latin, of writers in these languages. . . . He was at forty-four a much better scholar than Emerson, Channing or

Hawthorne." In the official Trancendentalist journal, *The Dial,* Thoreau's contributions are predominantly philosophical and oriental: "The Preaching of Buddha," "The Laws of Men," "Ethnical Scriptures—Hermes Trismegistus, Confucius, Chinese four books, etc." "Veeshnoo Sarna," "Fragments of Pindar," "Anacreontics," Aeschylus' "Prometheus Bound," and a few of his own poems.

Emerson, Alcott and Thoreau met often—what rare subjects must those Conversations have had! Thoreau, in one of his letters, remarks, "I spent a few pleasant hours, discussing the all-absorbing question, 'what to do for the race'." A hint of his own work for the race may be gleaned from one of his journal notes on thinkers and poets:

> The thinker, he who is serene and self-possessed, is the brave, not the desperate soldier. He who can deal with his thoughts as a material . . . he is the man of the greatest and rarest vigor. . . . He is the man of energy, in whom subtle and poetic thoughts are bred.

It should be remembered that the term *poetry* was often used by the New England mystics as an antonym for that "science" which is mere reporting of facts. According to this view, a poetic thought is the philosophical principle to which a fact refers.

Thoreau is one of those true scientists who prove that the greatest nature-lovers are the wisest nature-students. He has always been honored as a naturalist. Of late, however, his greater stature is coming to be recognized, and he is spoken of as a nature-philosopher, meaning a thinker to whom the intelligence, law and purpose in nature are moral instruction. Doors opened on all sides of him, was Alcott's vivid metaphor, to admit him to Nature's intelligence: "His senses seem doubled and give him access to secrets not read easily by other men."

In respect to Science, Thoreau shared the common feeling of the Trancendentalists, which Odell Shepard has thus expressed: "Science at its best, they believed, was their friend, not because it could ever find out anything essential about matter but for the reason that it was constantly finding out the most amazing 'correspondences' and 'emblems' of spiritual truth." That Thoreau's mind was broad enough to fuse "poetry" and fact into a single meaning, is evident from a characteristic journal passage:

> I have a commonplace-book for facts and another for poetry, but I find it difficult always to preserve the vague distinction which I had in my mind, for the most interesting and beautiful facts are so much the more poetry and that is their success. They are *translated*

> from earth to heaven. I see that if my facts were sufficiently vital and significant,—perhaps transmuted more into the substance of the human mind,—I should need but one book of poetry to contain them all.

This overall vision, this awakened intuition or ethical insight into the nature of things and into things in nature, together with a strict personal integrity and an unswerving fidelity to the highest ideals he could conceive,—these powers and faculties are Thoreau's right to the title, *natural philosopher*. He was beholden to no religion or philosophy, no creed or sect, but desired to free himself from all narrow, partial, exaggerated or bigoted views. "To the philosopher all sects, all nations, are alike," he declared. As nature is universal, so are her true philosophers.

It is a popular delusion that Thoreau was "cold in temperament," but the best evidence—his solicitous care for his family, his friendships among the poor, his personal services to the oppressed who came his way—all go to show that he was the warmest-hearted of men. Children and young people delighted in him. He was "hero and teacher and elder brother all in one" to the Alcott girls, and their father called him "the best-natured man I ever met." In a journal note, written after one of Thoreau's visits, Alcott suggests something of his friend's unique humanity:

> He stays and discusses matters and men for an hour or two, and admirably. I suspect he deals better with matters, somewhat, than with men, but masterly with either, and anything he meddles with or takes seriously in hand. I am proud of him. I should say he inspired love, if indeed the sentiment he awakens did not seem to partake of something yet purer, if that were possible, and as yet nameless from its rarity and excellency.

Since it requires genius to recognize genius, the generally superficial appraisals of Thoreau by biographers are outshone by the unstinting praise accorded him by his great contemporaries, Alcott and Emerson. Alcott affirmed: "Thoreau can take no second place on the roll of heroic fame, nor in literature—he of all his contemporaries writing closest to his time and clinging fastest to the truth of life passing about him. [He was] nearer than any to nature. . . ." Emerson's tribute to Thoreau's living idealism has been quoted. As a contrast and a confirmation, we may add that Emerson, for whom Thoreau worked much, has left us a shrewd Yankee judgment of this practical philosopher. Thoreau, says Emerson, "is so thoughtful; has such a conscience about [work] and

does so much more than he bargained to do. When he undertakes anything you may be sure the thing will be done: he has the common sense of Shakespeare." In all, Henry David Thoreau came close to filling H. P. Blavatsky's requirement that true genius be *combined with virtue.*

That which men call death came to Thoreau on May 2, 1862, but that which men call immortality had already touched his life and work, and these will always be classics whenever and wherever men are minds.

To Her Sister

Why should it be my fate to influence the destinies of other people? . . . The only thing I know is that I have called forth an unknown power which ties the destinies of other people to my destiny, to my life. . . . Many were heartless egotists, faithless materialists, worldly, lightheaded sensualists, and many have become serious people, working indefatigably, sacrificing everything to the work: position, time, money, and thinking but of one thing: their spiritual and intellectual development. They have become in a way the victims of self-sacrifice, and live only for the good of others, seeing their salvation and light in me. And what am I? I am what I always was. At least so far as they are concerned, seriously. I am ready to give the last drop of my blood for Theosophy, but as for Theosophists I hardly love anyone amongst them personally. I cannot love anyone personally, but you of my own blood. . . . For me, as for anyone else, the phenomenal birth of our Society, on *my* initiative, its daily and hourly growth, its indestructibility, in spite of the many blows from its enemies—are an unsolved riddle. I do not know any logical cause for it, but I see, I know, that the Theosophical Society is preördained to have a world-wide importance. It will become one of the events of the world! It possesses a moral and psychical power, the weight of which, like the ninth wave, will submerge, sweep away and drown all that the lesser waves of human thought have left on the shore, all foreign sediments, all shreds and patches of systems and philosophies. I am its blind motor, but a great power rests with it.

—H.P.Blavatsky

AMONG YOUTH - COMPANIONS

FIRST a paradox and then a problem," Martinez announced, as the discussion period opened. "On the one hand, the world cries out for great men, good leaders, who will put society to rights, banish all abuses, and make it possible for men to live on earth in comfort and peace. On the other hand, the world's great men are almost never recognized, let alone supported, during their lifetime. That is the paradox, and this is the problem: Why does mankind's avowed wish for true leaders become in practice a preference for false ones?"

"Maybe one explanation," began Dave, slowly, "is that the great man in whatever field is bound to inspire distrust and enmity by his very creativeness, his originality, his new ideas. Every step forward means a step backward at the same time, because there are always those who are wedded to old forms and conventions, who, by not moving onward, are left behind. Perhaps the law of balance requires this. Anyway, the advent of a genius is always embarrassing to the lesser men he naturally surpasses."

"The presence of any man who is wiser in action than ourselves is embarrassing, from one point of view," Janice remarked. "Haven't we all noticed how uncomfortable it makes the victim of even a petty vice to be around someone, however human and failing, who doesn't have that particular fault? There doesn't need to be any attempt at 'reform,' or any mention of it, for the one of 'guilty conscience,' as we say, to hear even in the unconscious virtue of his fellow a silent reproach for weakness. Multiply that by the many superior qualities of the really wise man, and you can understand why men make the world such an unfriendly place for the great soul, the Christ, the Buddha, or the H. P. B. who comes to live among them."

"What you mean," Max commented, "is that most of us compromise between the higher purposes which urge us to greatness, and the lower desires which represent the good life as too difficult or impossible for us. Now and then, there appears among ordinary men one who lives a great and good life. But he disturbs and dismays his fellows, for he insists on sacrificing the personal to Self impersonal. He gives up his private preferences for public principles, such as truth, honor and justice. Now, this is what almost any man would in theory like to do, but in fact when the opportunity

comes, there is always some reason why he cannot,—or he thinks there is some reason why he cannot. A man who is so different from ordinary men that he is 'free' to do what he should is an unusual individual, and after a time, by a few mental equations, he comes to be thought of as queer, or fanatical, or simply wrong."

"That reminds me," said King, "of Silone's brilliant satire in *The Seed Beneath the Snow,* where one of the characters shows that the life of Jesus is no fitting example for a modern youth, because it will not inspire him to respect family ties or the proper authorities, nor will it show him how to make a successful career. As a matter of fact, it appears that Jesus set a few dangerous precedents in his short life, and many times since his so-called 'followers' have been forced to repudiate his actions!"

"My question came up," Martinez offered, "as I was reading Lincoln Steffens' *Autobiography.* Over and over, in his newspaper career and muckraking days, he discovered more actual honesty, more sincerity, and a good deal less hypocrisy, in the biggest political criminals than in the ordinary 'good citizen.' After many experiences with 'big, bad men,' he says, he found that if they are big enough and bad enough they apparently are as eager to do great good as great evil. But nobody asks them to do good,—the tide, the fame, the glory, the training and the rewards all go the other way, to those who do evil intelligently enough to 'get away with it.' And when the people get the 'good government' they say they want, they soon repent of their choice. Steffens tells of one of the largest American cities, in which a reform government had succeeded in establishing justice in the courts, only to find itself defeated in the next election by 'the money of business and the votes of the people.' It seemed that neither the poor nor the rich really wanted even justice!"

"That comes down to ignorance of moral law, doesn't it?" Gail observed. "If Steffens' big, bad man, who had nobody and nothing to encourage him to do good, had had any idea that the *universe* is on the side of the right, he might perhaps have considered that after all unselfishness is far more practical than selfishness. Also, if both rich and poor knew that nature's law is strict justice, even when human laws are not, then neither rich nor poor would be enticed by the prospect of a miscarriage of justice favorable to them. Mr. Judge brings up this very point in his article, 'Practical Theosophy,' republished in the April THEOSOPHY."

"Going back to the original question," said Janice then, "we must remember that men can admire genius without wanting to be geniuses themselves, especially if they have some inkling of the effort it takes to master one's nature in any degree. We can paraphrase Thomas à Kempis, and say that all men desire greatness, but few desire those things that make for greatness. It doesn't cost anything to respect genius, although extremely personal men are too small even for that, sometimes. But to follow a great man's lead, that is, to build in oneself courage and patience, steadfastness and charity, knowledge, wisdom and power, sincerity and responsibility —that *is* expensive, for it costs us our lower nature!"

"Speaking for myself," Max commented, "I can understand how the average man might feel like relaxing instead of disciplining himself—on a one-life basis. If he sees that some men are just 'born that way' (as great genius is), that he just doesn't have their ability, and if he finds, after earnestly trying to develop in himself greater powers of mind, that his progress is slow, when it is perceptible at all—why shouldn't he give up trying to perfect himself all in a few decades, and just concentrate on being no worse than he is, at most a little better? The man best equipped to undertake the struggle for self-mastery is one who believes in reincarnation, for he can be hopeful that his efforts will not be lost at death, but will form part of his 'working capital' in other lives to come. The theologian's unjust and illogical Heaven can be 'earned' by a mere majority of good actions, so to speak, often by only a few, and sometimes simply by an affirmation or confession. The only reasonable incentive for *constant* self-discipline is found in the doctrine of reincarnation, and it is a question, to my mind, whether any man who is seriously and continuously engaged in perfecting his skill in right action—is not a believer in reincarnation, unconsciously, at least."

"You may add that an understanding of reincarnation frees us from any envy, jealousy, or resentment toward those who appear to be more gifted or more favored, than we are ourselves," Gail said, "for reincarnation shows us how and where all men 'came to be' the way they are—that what we are, what any man is, represents individual effort or the lack of it, in former lives."

"A concept of evolution is needed, too," King pointed out, "for a man must believe it is possible to reach perfection. He must have some realization of his spiritual being and its infinite potentialities. He must learn the scheme of human evolution, its reality and its purpose and then, when he understands the natural pro-

cess which reaches fulfillment in the perfected men, the Masters of Wisdom, he will be in the proper condition to study their teachings and discover himself, or his Self.

"H. P. B. said that conscious self-discipline is an *attitude of mind* more than anything else. What we do, what men do, is never as important as our moral and mental 'set' while acting. This applies to all reform, and, after all, Theosophy is a philosophy of reform, from one end to the other. It never was and never will be acceptable to those who are satisfied with things as they are, and human nature as they know it in themselves and others. Theosophy is for those who want a better life for men. It is for those who realize that before any change for the better in the conditions of life, *men* must change for the better, and, first of all, they must *know* better. If we want reforms to be lasting, we must work with that which is eternal. That is why theosophists aim to change the Manas and Buddhi of the race, the minds and hearts of men. Because the soul of man is self-moving, the theosophical program of reform is self-education."

The Liberal

That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of art, to hate all vileness, and to respect others as himself.

Such an one and no other, I conceive, has had a liberal education; for he is, as completely as a man can be, in harmony with Nature.

—Thomas Huxley

"ISIS UNVEILED" — AN INTRODUCTION

ISIS UNVEILED, H. P. Blavatsky's first book, is vast both in content and power, and the end to which a complete, profound study of it must lead cannot, perhaps, be readily perceived. On cursory examination, one may think *Isis* to be a somewhat overwhelming collection of data and comment, without much order or sequence. It may even seem that this work is replaced by the later, more explicit writings of H. P. B. But further reflection reveals that *Isis* is an organic part of the whole, with a unique position and function.

Isis Unveiled is an introduction to and a necessary groundwork for what followed in the years succeeding its publication in 1877. It was the first bugle-blow on the Theosophical field of battle; it examines and reports on the world of the present; it recounts, as does Sanjaya, the forces in array upon the plane of the personality. In *Isis* are reminders and reawakeners for potential Arjunas, for men and women straight-seeing enough to glimpse their true destiny, though living in and of the world. Only with such a work can the "Prometheus" in each man begin to dissolve the fetters that bind him to his "rock."

In *Isis* is represented the position of the individual who approaches the Theosophical way of life. Much of our consciousness in the early stages of studying Theosophy, and perhaps for a long while afterward, is enmeshed in the affairs of the visible, outer world. The mind which is environed by the senses is the immediate recipient of all messages from the outside, and must be educated first. This *Isis* does by reviewing for the lower astral man his corresponding world—the world of events, of history, of phenomena, of men and the works of men in all their vast variety.

A student may have at the beginning, or may later develop, higher powers of mind, the capacity to view life in wide sweep and from high plateaus; he may be able to make use, consequently, of the more sustained philosophical teachings which H. P. B. has expounded in the *Secret Doctrine,* for instance. But, even so, the whole man will be stronger, more integrated, if the lower astral mind has been put through the school of liberal education provided in H. P. B.'s first book. He will also be better equipped, having done the preliminary work, to meet and deal with the varied minds of other men. H. P. B. says that only one turn of the key is made in *Isis.* That "turn" must be one of a series of seven, each an integral part

of the "combination" that will open the "safe" or treasure-house of Man and Nature. Have we, insofar as our individual abilities permit, given the key that one single turn?

Like a noble and great friend whom the pilgrim meets unexpectedly while crossing the desert of life, *Isis* has a special cogency for the aspirant. Warning, admonition, advice, encouragement, and glimpses of greater vistas on the horizon of human evolution are all there for the serious reader. Seeing all the familiar objects of the world in a slowly changing light, the wayfarer gains new orientation and is ready for further guidance. Other writings of H. P. B.'s open more widely upon the realms of the higher mind and greater heart. Elsewhere, the philosophy becomes clearer and more definite, and regions are opened into which only winged souls may soar. But *Isis* has shown the steps leading from the known to the unknown, has charted a safe progress which does not attempt leaps beyond the soul's power to essay. In short, *Isis* establishes a keynote.

All this, provided proper use has been made of the help offered. The inquirer must start from where he is, by resolving in his mind and heart that portion of the race mind which immediately affects him, while at the same time he grasps and holds before his mind those injunctions which draw attention to, sustain or kindle his aspirations.

In this first of Madame Blavatsky's books is the inception of what was to ensue in the history of the present Theosophical Movement. *Isis* is an eminence from which subsequent events may be seen to best advantage. If this book indicates the beginning of evolution, it also secretly embodies the end. It contains suggestions that men can apply *as* they learn and *in order to* learn, philosophical principles. The preliminary precepts are supported and implanted by common experience and observation that have been skillfully brought into juxtaposition by the writer. One who comes to know *Isis* finds an active, beneficent influence operating upon him as he studies the book, as if a high and wise Intelligence were urging him on. Nor is such a thought mere fancy only, nor far-fetched. Rapport with the mind of a writer *can* be effected through his writings, when the reader is able to penetrate to some of the real meaning therein.

Isis is frequently referred to for information, for it is a valuable mine of various facts. But its greater character, that of a whole, living, *functional* work, is perhaps not so often sensed.

What is the purpose of *Isis?* Three compound objects may be discerned: First, to show individuals how they may discover and look with undazzled eyes upon the Truth, and to prove man's inherent Godhood and oneness with Nature, by demonstrating his possession of all the powers in Nature. Second, to bring out the vital principles underlying all the great religions and philosophies, to defend the Knowers of these truths, and to show Them to constitute a noble Fraternity which has left its mark upon every century and every country. Third, to examine modern thought impartially and fearlessly, exposing false claims and implementing true ones, in order to free men from the tyranny of ecclesiastical and secular authorities, and to prevent the crushing of the spiritual aspirations and intuitions in the human breast.

The present Theosophical Movement is addressed not to any one race or nation, but to the world. Considering this and the above purposes, an idea can be grasped of the titanic proportions of the labor H. P. B. undertook. The spirit of man is to be re-awakened; dogmatism and materialism are to be consumed in the fire of spiritual knowledge. *Isis* was the first great rent made in the veil of accumulated darkness; the *Secret Doctrine,* Volumes I and II, followed, confirming and extending that which *Isis* had disclosed. Unquestionably, these are works of the first magnitude in the life of our humanity—Vaivaswata Mankind. Behind the wall of protection which they afford are the devotional books and articles that whisper to the student of the secret life of the Soul—whisperings also to be heard in *Isis* and the *S. D.,* for him who listens.

Isis, in pursuance of the objects above-mentioned, transports the reader to various places and periods, making him feel their reality. He comes to recognize the unbroken continuity of past and present, to see more clearly the relationship his own generation bears to past centuries and epochs. It is the mind and soul of mankind he studies, with its mixture of good and evil, nobility and baseness, wisdom and unwisdom. The tale is living history, and therefore a vision; it reveals the psychical, moral and spiritual background of our present, the forces in action, and the needs to be met. Thus we gain a deeper appreciation of the aims and the work of the Theosophical Movement. Present-day theosophists are fortunate to have the legacy of H.P.Blavatsky's discerning and prophetic analysis of history, but it must always be remembered that good fortune is greatest when, through responsible use, it has been turned to the greatest good.

Like the Theosophical Movement itself, *Isis* is a sifter of men. It appeals to the Spirit, and impresses fundamental precepts on the mind. Pre-eminent is the avowal of an inner fount of infinite strength and wisdom within man's own being. Constantly recurring are the injunctions to increase reliance upon that Self, to develop its potency: Man's principal duty is to acquire a knowledge of the Spirit, in himself and in others. For those who would undertake this program, all possible dangers are sketched—the karma of vitiating sacred powers, the destruction brought on by indulgence in vanity and pride, and the miserable end to which unconquered weakness of mind and will must eventually lead.

The maelstrom of soul-life to which many disciples would of necessity be drawn in the course of the Movement is here foreshadowed, for this first of the theosophical texts limned in the abstract the events of the coming cycle. In *Isis* are considered the mutations induced in human nature by the alchemy of Soul-Wisdom, but always the fearless and true-hearted are encouraged. For the aid of such, its pages are instinct with the flame of purifying fires. Just as high drama can mirror man's soul, so can, and does, *Isis*.

Many passages serve to show that the passions must be overcome. Likewise, there are frequent admonitions that "intellect" must be superseded, that "the spirit must hold in complete subjection the combativeness of what is loosely termed educated reason"; that conscience, when unhampered by the baser attractions of man's dual nature, is an unerring guide; and that intuitional perception is necessary. Faith, based upon strong inner conviction, must be acquired. In short, the human man must develop those attributes which mark the godly man—perception, faith and confidence, strength and purity of purpose and motive—qualities which in their ultimate fulfillment bespeak the Mahatma, the great of soul.

It is true that the eye of the devoted student can see through any of the works of the Teacher, as through a window, the grand scope of the Movement itself. However, it behooves us to claim what we can from each of the various works in itself, since each must be written with a special message, for some particular phase of human nature. *Isis*, it would seem, presents a field in which the warrior-soul may broaden mind and heart. Through it he may touch that inner life which gives undeniable assurance of the existence of living Teachers, who ever watch the progress of mankind. With Them we establish relationship when we aspire to Their world and Their work, and act in accordance.

ON "LET EVERY MAN PROVE HIS OWN WORK"

WE have received several communications for publication, bearing on the subjects discussed in the editorial of our last issue, "Let every man prove his own work." A few brief remarks may be made, not in reply to any of the letters—*which, being anonymous, and containing no card from the writers, cannot be published* (nor are such noticed, as a general rule)—but to the ideas and accusations contained in one of them, a letter signed "M." Its author takes up the cudgels on behalf of the Church. He objects to the statement that this institution lacks the enlightenment necessary to carry out a true system of philanthropy. He appears also to demur to the view that "the practical people either go on doing good unintentionally and often do harm," and points to the workers amid our slums as a vindication of Christianity—which, by-the-bye, was in no sense attacked in the editorial so criticized.

To this, repeating what was said, we maintain that more mischief has been done by emotional charity than sentimentalists care to face. Any student of political economy is familiar with this fact, which passes for a truism with all those who have devoted attention to the problem. No nobler sentiment than that which animates the unselfish philanthropist is conceivable; but the question at issue is not summed up in the recognition of this truth. The practical results of his labours have to be examined. We have to see whether he does not sow the seeds of a greater—while relieving a lesser—evil.

The fact that "thousands are making great efforts in all the cities throughout our land" to meet want, reflects immense credit on the character of such workers. It does not affect their creed, for such natures would remain the same, whatever the prevailing dogmas chanced to be. It is certainly a very poor illustration of the fruits of centuries of dogmatic Christianity that England should be so honeycombed with misery and poverty as she is—especially on the biblical ground that a tree must be judged by its fruits! It might also be argued that the past history of the Churches, stained as it is with persecutions, the suppression of knowledge, crime and brutality, necessitates the turning over of a new leaf. The difficulties in the way are insuperable. "Christianity" has indeed done its best to keep up with the age by assimilating the teachings of, and

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NOTE.—This editorial correspondence was first published by H. P. Blavatsky in *Lucifer*, December, 1887. The article to which it refers, "Let Every Man Prove His Own Work," was reprinted in THEOSOPHY, November, 1941.

making veiled truces with, science, but it is incapable of affording a true spiritual ideal to the world.

The same Church-Christianity assails with fruitless pertinacity the ever-growing host of Agnostics and Materialists, but is as *absolutely ignorant as the latter, of the mysteries beyond the tomb.* The great necessity for the Church, according to Professor Flint, is to keep the leaders of European thought within its fold. By such men it is, however, regarded as an anachronism. The Church is eaten up with scepticism within its own walls; free-thinking clergymen being now very common. This constant drain of vitality has reduced the true religion to a very low ebb, and it is to infuse a new current of ideas and aspirations into modern thought, in short, to supply a logical basis for an elevated morality, a science and philosophy which is suited to the knowledge of the day, that Theosophy comes before the world. Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery. Prevention is better than cure. Society creats its own outcasts, criminals, and profligates, and then condemns and punishes its own Frankensteins, sentencing its own progeny, the "bone of its bone, and the flesh of its flesh," to a life of damnation on earth. Yet that society recognizes and enforces most hypocritically Christianity—*i. e.* "Churchianity." Shall we then, or shall we not, infer that Christianity is unequal to the requirements of mankind? Evidently the former, and most painfully and obviously so, for in its present dogmatic form, Christianity makes of the beautiful ethics preached on the Mount, a Dead Sea fruit, a whitened sepulchre, and no better.

Furthermore, the same "M.," alluding to Jesus as one with regard to whom there could be only two alternatives, writes that he "was either the Son of God or the vilest imposter who ever trod this earth." We answer, not at all. Whether the Jesus of the New Testament ever lived or not, whether he existed as an historical personage, or was simply a lay figure around which the Bible allegories clustered—the Jesus of Nazareth, of Matthew and John, is the ideal for every would-be sage and Western candidate Theosophist to follow. That such an one as he, was *a* "Son of God," is as undeniable as that he was neither the *only* "Son of God" nor the first one, nor even the last who closed the series of the "Sons of God," or the children of Divine Wisdom, on this earth. Nor is that

other statement that in "His life he (Jesus) has ever spoken of himself as co-existent with Jehovah, the Supreme, the Centre of the Universe," correct, whether in its dead letter, or hidden mystic sense. In no place does Jesus ever allude to *"Jehovah"*; but, on the contrary, attacking the Mosaic laws and the alleged Commandments given on Mount Sinai, he disconnects himself and his "Father" most distinctly and emphatically from the Sinaitic tribal God. The whole of Chapter V, in the Gospel of Matthew, is a passionate protest of the "man of peace, love and charity," against the cruel, stern, and selfish commandments of "the man of war," the "Lord" of Moses (Exod. xv, 3). "Ye have heard that it was said by them of old times,"—so and so—"But I say unto you," quite the reverse. Christians who still hold to the Old Testament and the Jehovah of the Israelites, are at best *schismatic Jews*. Let them be that, by all means, if they will so have it; but they have no right to call themselves even *Chréstians,* let alone *Christians.**

It is a gross injustice and untruth to assert, as our anonymous correspondent does, that "the freethinkers are notoriously unholy in their lives." Some of the noblest characters, as well as deepest thinkers of the day, adorn the ranks of Agnosticism, Positivism and Materialism. The latter are the worst enemies of Theosophy and Mysticism; but this is no reason why strict justice should not be done unto them. Colonel Ingersoll, a rank materialist, and the leader of freethought in America, is recognized, even by his enemies, as an ideal husband, father, friend and citizen, one of the noblest characters that grace the United States. Count Tolstoi is a freethinker who has long parted with the orthodox Church, yet his whole life is an exemplar of Christ-like altruism and self-sacrifice. Would to goodness every "Christian" should take those two *"infidels"* as his models in private and public life. The munificence of many free thinking philanthropists stands out in startling contrast with the apathy of the monied dignitaries of the Church. The above fling at the "enemies of the Church," is as absurd as it is contemptible.

"What can you offer to the dying woman who fears to tread alone the DARK UNKNOWN?" we are asked. Our Christian critic here frankly confesses *(a)* that Christian dogmas have only developed *fear* of death, and *(b)* the *agnosticism* of the *orthodox believer* in Christian theology as to the future *post-mortem* state. It is, indeed, difficult to appreciate the peculiar type of bliss which orthodoxy offers its believers in—*damnation.*

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* See "The Esoteric Character of the Gospels." (Reprinted in THEOSOPHY IV, 61.)

The dying man—the average Christian—with a *dark* retrospect in life can scarcely appreciate this boon; while the Calvinist or the Predestinarian, who is brought up in the idea that God may have pre-assigned him from eternity to everlasting misery, through no fault of that man, but simply because he is God, is more than justified in regarding the latter as ten times worse than any devil or fiend that unclean human fancy could evolve.

Theosophy, on the contrary, teaches that *perfect, absolute justice* reigns in nature, though short-sighted man fails to see it in its details on the material and even psychic plane, and that every man determines his own future. The true Hell is life on Earth, as an effect of Karmic punishment following the preceding life during which the evil causes were produced. The Theosophist fears *no hell,* but confidently expects rest and bliss during the *interim* between two incarnations, as a reward for all the unmerited suffering he has endured in an existence into which he was ushered by Karma, and during which he is, in most cases, as helpless as a torn-off leaf whirled about by the conflicting winds of social and private life. Enough has been given out at various times regarding the conditions of post-mortem existence, to furnish a solid block of information on this point. Christian theology has nothing to say on this burning question, except where it veils its ignorance by mystery and dogma; but Occultism unveiling the symbology of the Bible, explains it thoroughly. [Eds.]

"The First Step"

A man who lives our life cannot lead a good life, before leaving those conditions of evil in which he finds himself; he cannot begin to do good, unless he has stopped doing evil. It is impossible for a man who lives luxuriously to lead a good life. All his attempts at doing good will be in vain until he changes his life and does that work, first in order, which he has to do. A good life, according to the pagan world conception, and still more so according to the Christian, is measured by one thing, and cannot be measured by anything else but the relation, in the mathematical sense, of love of self to the love of others. The less there is of love of self and the resulting care for oneself and labours and demands from others for oneself, and the more there is of love for others and the resulting cares for others, of labours for others, the better the life is.

—Leo Tolstoi

EXOTERIC AND ESOTERIC

AS the dweller in the body, so is knowledge to the language which speaks it. Words cannot contain wisdom, any more than the form of man can confine his spirit, for all bodies are limitations. Words are lines tangent to the perfect circles of thought. At the point of tangency, the mind can contact both word and idea, line and circle. But how to avoid a fruitless shuttling back and forth on the word-line? How to trace the circle's full circumference, and round out an idea?

The earnest student of Theosophy struggles with the recorded Message, trying to fix meanings, to clarify enigmatical phrases, and to resolve paradoxical statements. At times it seems as if the more he studies, the more do words deceive him. He recognizes the myth of Proteus in a new association. Proteus, a water deity, had the gift of prophecy and also the power of changing his form at will. If those who sought his counsel were capable of being deceived by appearances, Proteus assumed a fearful form and escaped their grasp. But he who was brave and calm enough to hold to his purpose regardless of the god's metamorphoses—finally succeeded in obtaining the desired prophecy. The theosophist discovers that only by being steadfast in his determination to center attention on *ideas*—no matter how they are expressed, and throughout all metamorphoses of word-forms—will he gain insight into knowledge.

All sincere and studious readers of any holy scriptures are permitted the "valuable privilege of looking for the inner sense." The theosophical scriptures do more than "permit" this privilege: they enjoin the practice. The method of the Teachers, H.P.Blavatsky and William Q. Judge, ever arouses that higher curiosity which urges the reader to look for more than surface-meanings. Learning printed words does not constitute a theosophical education.

Some of the old books distinguish between what are called "Eye" and "Heart" learning, and thus divide seeing externally from knowing interiorly. It is well-known that most ancient religions had two aspects, the exoteric or outer, and the esoteric or inner. The exoteric teaching was that taught to the people, while the esoteric was reserved for the disciples. We are told, for instance, that the writings of Plato are carefully veiled in the symbolical language of initiation. It may be inferred from this that the difference between Plato's esoteric and exoteric doctrines is one of interpretation. To the exoteric reader his words are words; to the initiate, the esotericist, they are symbols of the secret teaching.

Perhaps no Teacher has suffered so much at the hands of exotericists as the Galilean adept, Jesus. His parables have entered the speech of men, but his meaning has not entered their hearts. Theosophy teaches the esoteric character of the Gospels, and restores the lost chords of Christianity. From the legends of the Christ is drawn the moral of the *Christos,* the "Father within" every human being, and Theosophy further shows the evolutionary process by which all men may attain, as all Saviours have, the stature, nature and dignity of conscious godhood.

From philosophers, poets, thinkers and great teachers, from scientists, agnostics and psychists, from books, doctrines, theories and facts, from her own time, from past history and from pre-historic eras,—H. P. Blavatsky culled the flowers of genius, tied the perfect blossoms together, and presented men to the secret doctrine, the accumulated wisdom of the ages. Some have argued that Theosophy is nothing new. Thus does the exotericist betray himself as one who looks but does not learn. He who studies from the heart reads the esoteric truth that the string which binds the nosegay is the *Sutratman* of spiritual knowledge, the "eternal germ-thread" upon which are strung, like beads, the many incarnations of the Wisdom-Religion.

A secret, sacred language was Plato's vehicle for truth. Is the language of modern Theosophy less symbolic? Are H. P. B.'s words to be read as words? Or are the symbols she explains but the words of deeper symbols? Can one really unveil "Isis" for another, or is it that—

> Veil after veil will lift—but there must be
> Veil upon veil behind.

Jesus spoke parables to the multitude. To his disciples alone he taught the esoteric doctrine. The mysteries of the kingdom of Heaven, he said, are not for "them that are without." Theosophy is a portion of the esoteric science so zealously guarded from the world in past ages. But now that some of the "mysteries" are, as we say, recorded in black on white, is the multitude much wiser, or are they still somehow "without"? And why?

Sacred knowledge is kept from man until he is prepared to deserve it, and strong enough to learn it. However, even when he has the secret teaching before him, and the keys to the mysteries in his hand, he may yet be kept from knowing the Heart Doctrine. External causes may no longer prevent, for he is now an esoteric student; but he finds hindrances *within* his own nature.

Mr. Judge has written of the *Secret Doctrine* that its philosophical synthesis is "a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic." Here is delineated the exoteric attitude, and by reversing the image, we can bring out the esoteric position. Thus, he who looks behind things, people and events to see essences, souls and causes—cannot be guilty of superficiality. He who attends to the truth in all statements, regardless of their source, and who lays aside prejudices and preconceptions as soon as they are recognized—soon finds no occasion for contention. He who has intimations of the Wisdom of Life and its Great Goal, who sees the divine power of selfless labor as an evolutionary force—has passed beyond indolence. He who has a grasp of his own nature, a lien on the godhood within—finds nothing in life that is fearful, and is no longer a prey to superstition.

For the man who desires spiritual knowledge, or esoteric wisdom, Theosophy points the path. H. P. B. has given many directions for apprehending hidden meanings, and illustrations of and opportunities for esoteric reading occur throughout her works. Mr. Judge has called attention to her purpose and method—which were also his —in the series, "Hidden Hints in the Secret Doctrine." Often in his writings he took one of H. P. B.'s phrases and set it to vibrating in his mind, reverberating through his nature, and awakening inner knowledge. "Vibration is the key to it all," indeed, and W. Q. J., in thus demonstrating creative study, rendered not the least of his great services to H.P.Blavatsky and the Theosophical Movement.

The difference between ordinary seeing and clairvoyance is that in ordinary eye vision the vibrations are given to the eye first and then transmitted to the brain, while in clairvoyance the vibration is communicated to the brain first, and thence to the eye, where it sets up an image in the retina. The distinction between exoteric and esoteric vision may be similarly stated. In exoteric seeing, the brain-mind receives external images, whereas in esoteric vision, the inner light of the higher mind, reflected upon the brain, illumines the thought material which is before the mind's eye. Theosophists know that the eye cannot see, the ear cannot hear, and the brain cannot know, of themselves. It is "the indwelling, informing, hearing and seeing power or being" who is the Perceiver. The perceptions of this esoteric being are what constitute soul wisdom, of which *sense*-perceptions are but exoteric shadows. Therefore, the esotericist aims to cultivate not the senses, but the *realizing sense*—a flame of the fire of spiritual knowledge that burns great ideas into the imperishable soul.

ON THE LOOKOUT

Pure Magnetic Current Verified

Sixty-six years ago, New York City newspapers might have headlined a review of the (then) just published *Isis Unveiled,* by Madame H.P.Blavatsky, "Proof Offered of the Existence of Pure Magnetic Current," and called attention to the evidence therein presented which shows magnetism and electricity to be natural forces universally operative. Such a headline, it is true, would have singled out only one of the book's contributions to modern knowledge, and a contribution of secondary importance, in its author's opinion. But the reviewer might have been forgiven for stressing the proof of pure magnetic current, especially if he saw that a knowledge of this one force alone would greatly benefit practical science and engineering, as well as theoretical physics, biology and chemistry, to say nothing of the science of medicine.

Needless to say, no such feature story heralded the publication of *Isis,* the reviewers in the main being content to marvel at the wonderful erudition of the work. And, in 1944, when men read the above-quoted headline on the front page of the New York *Times* (January 16), they found it prefaced an account of the theories and experiments of Prof. Felix Ehrenhaft, Viennese physicist, who presented the American Physical Society with the proposition that "not only electric currents but also magnetic currents flow through the universe." Prominent physicists who were in attendance regarded the evidence as sensational, according to the report, and if the professor's discovery is corroborated, it is expected to rank with Faraday's discovery of the principle of the dynamo. As Professor Ehrenhaft explains:

> The experiments show that electricity and magnetism represent an indivisible pair. It can be said that the unification of the field theory has been indicated here in an experimental way, and electricity and magnetism may have to be expressed in the future by one symbol only. . . .

Discoveries Cited

> Until now the theory of magnetism has been based on Pereginus' experiment that a magnet put into a vessel floating on water showed direction and no motion. However, sensitive experiments have revealed that in the geo-magnetic field small particles of ferro-magnetic

substances do move in opposite directions. This experiment can be performed in a homogenous magnetic field with particles of small size that reverse their direction of movement with the reversal of the field.

These particles show that there are single magnetic poles, either north or south, or single magnetic charges. If these are sufficiently small we may call them magnetic ions. Such ions can be generated by applying friction, by chemical means, or by light, in the same manner that electric ions can be created.

Proof of the reality of a magnetic current is also established by a second discovery, described by the professor:

If the ends of one piece of pure soft iron are immersed in acidulated water, pure hydrogen is evolved. You can see the rising of gas bubbles. However, as soon as the ends of this piece of iron are magnetized north and south, no longer is pure hydrogen evolved. Instead we get a mixture of hydrogen and oxygen, or 2 to 12 per cent oxygen. The gas bubbles bearing a magnetic charge opposite in sign to the respective poles are retained thereon, while gas bubbles bearing a like sign are repelled, even against the force of buoyancy.

This appearance of the oxygen shows that the water has been decomposed. Now, the decomposition of water by Volta's electric cell proved the existence of the electric current. In like manner, the decomposition of water by the magnet proves the existence of the magnetic current.

Loss of Magnetic Energy

When a permanent magnet is immersed in slightly acid water, and the gases evolved from the two poles are separately collected, chemical analysis shows that oxygen and hydrogen have been given off at both poles, but in every case more oxygen came from the north pole. Also, the pole strength of the permanent magnet considerably diminished in the process. "During a period of twenty-four hours when the evolution of gases was taking place," Dr. Ehrenhaft reported, "the decrease appears to have been about 10 per cent and this loss has not since been regained." Permanent magnets generally remain for years without losing pole strength, and so the loss of 10 per cent in one day points to the fact that magnetic energy or current is exhausted in the decomposition of the water. The *Times* account continues:

Other experiments reported by Dr. Ehrenhaft as proving the existence of magnetic current were the circulation of positively and negatively charged gas bubbles and solid bodies in the same plane around the constant magnetic field, reversing their direction of circulation

with the reversal of the electric as well as the magnetic field, spiral tracks of particles upward and downward in the constant vertical magnetic field in gases as well as in liquids, and the magnetization, north and south, of particles through illumination by a beam of light. . . .

These experiments show, Dr. Ehrenhaft added, that, just as the constant electric current is surrounded by magnetic lines of force closed in circles, in the same way "the constant magnetic current is surrounded by electric lines of force closed in circles."

The Sevenfold Cross

Thus Science approaches the day when to the proposition that life is electrical (see February Lookout) will be added the corollary that life is magnetic, and from these as stepping-stones modern physics can proceed to an ever more fundamental understanding of the *noumena* of Life, to a study of esoteric science, or Theosophy. The ultimate synthesis of knowledge of natural forces is indicated in H. P. B.'s words from the *Secret Doctrine:*

With the Esotericists, from the remotest times the Universal Soul or *anima mundi,* the material reflection of the Immaterial Ideal, was the Source of Life of all beings and of the life principle of the three kingdoms; and it was *Septenary* with the Hermetic philosophers, as with all ancients. For it is represented as a Sevenfold cross, whose branches are respectively, *light, heat, electricity, terrestrial magnetism, astral radiation, motion,* and *Intelligence,* or what some call self-consciousness.

"The Dear Public"

In a prominent engineering magazine, a City Engineer of California gives a sidelight on emergency psychology:

A Councilman suggested that we publish a communication requesting our customers to use as little water as possible during our emergency shortage, but I stopped that quickly. I remembered an experience in December, 1937, when a flood prevented us from operating the pumping plant for five days. I was keeping a curve of lowering water reserve in the reservoir, and at the end of the third day I ran a notice in the evening paper explaining that we had plenty of water for drinking, cooking, and essential sanitary purposes, but asking people to conserve water and make the remainder go as far as possible. Immediately the use of water more than doubled! Everyone took a bath (in the middle of the week), housewives all did washings and strung clothes all over the house to dry, then filled bathtubs, buckets,

> and all available utensils for their own little emergencies. So, in this case I knew that everyone would decide that *his* garden wasn't going to be the one to dry up. The dear public is necessary, but not to be trusted.

Doubtless this sentiment is shared by many an optimistic public servant, who, in an emergency, has trustfully expected the exhibition of a modicum of intelligent and unselfish cooperation on the part of human nature in the mass.

The Critical Point

It has now been amply demonstrated that the announcement of a particular shortage in consumer goods sells more of the commodity involved than the most high-pressured American advertising. As an illustration of the perversity and selfishness often inspired by "rationing," there was a revealing, though minor, incident reported in connection with the candy shortage. It seems that one candy shop, in an endeavor to spread its supply among as many people as possible, announced that they would sell only one five-pound box of candy to a customer. Result: a long queue of customers, *all* buying *five pounds* of candy, though many of them rarely purchased candy as a rule, and some admitted they had never before bought that many pounds at once!

Over against such occurrences, which show the personal man in action, must be placed those occasions on which the least of men rise unexpectedly to selfless service of their fellows. The response in a given situation obviously depends upon which human instincts are appealed to, whether the personal or the impersonal man has been aroused. The problem, then, is how to attract the better human sympathies, and this problem has the utmost practical significance for any public-spirited individual. It is the critical point in any program looking toward social betterment—how can the common man be inspired to work for the common good?

The Feeling is Mutual

If government officials feel that the "dear public. . . is not to be trusted," it is perhaps because the feeling has been mutual. An American educator, Alexander Meiklejohn, has remarked:

> We Americans have dealt with our public servants on the theory that they cannot be trusted. We have assumed that they need to be watched, to be kept under constant pressure by us. And the inevitable result is that we have had as public officials the kind of person who

> needs to be watched, who responds to pressure. Every teacher knows, that suspicion breeds trickiness and guile. Persons who are not trusted become unworthy of being trusted. That "pressure" philosophy will never give us a democracy. It must be abandoned. Mutual confidence is the prerequisite of freedom. Unless men can trust each other, there is no hope of reasonableness between them.

The men on both ends of government "red tape" need trust and confidence, but first they need a foundation for faith in humankind, that is, a philosophy of brotherhood. If bureaucracy proves anything, it proves that there is no substitute for personal integrity, honesty, self-reliance and a sense of responsibility.

"Once Upon a Time"

Pamela L. Travers, creator of the delightfully imaginative "Mary Poppins" stories, has written for the New York *Times Book Review* (Dec. 19, 1943), an appreciation of the Brothers Grimm and of fairy tales in general which leaves little to be desired. Miss Travers went to the library to dip into the complete Grimm's Fairy Tales. She describes her experience:

> Round and round me, ring on ring, the grave professors sit, earnestly struggling with the problems of the universe. It is as much as I can do not to cry out "Enough, professors! It's all here! Seek no further! This is the key!" But would they thank me? No! They would simply nod at a stern attendant and have me removed as a nuisance. What professor ever wanted to get things the easy way?
>
> So I sit in meek and happy silence, keeping the secret, and communing with Jakob and Wilhelm Grimm. Oh, you two brothers, you who distilled this crystal drop from centuries of wisdom, you of whom it was said that no men ever exercised a profounder influence on the destinies of others, here in this grave room across a hundred years, I quietly salute you.

"They were two old bees gathering secret pollen," Miss Travers says of the Brothers Grimm. "From the sagas, from the minnesingers, from old manuscripts, epics and ballads and from the living mouths of men they collected their shining store":

> No one has told us which of them it was who first realized that if the ancient truths of man and earth were not to be lost the fairy tales must be kept alive. I suspect it was Jakob, for his was the genius, his the wildfire mind and magnetic eye that discerned the covered treasure.

SILT OF THE RIVER OF WISDOM

Quoting Jakob's phrase at the end of one of his tales, "And the mouth of the person who last told this is still warm and merry," Miss Travers remarks:

> It seems to me that any mouth that tells a fairy tale must feel a smiling warmth. For it has told a portion of the truth. Fairy tales are not tarradiddles. They are the silt thrown up by the river of wisdom as it runs its course through time. They are the means by which simple people and children can communicate to each other the true meaning of life. And since the world is largely composed of simple people and children the same fairy tales are to be found everywhere.
>
> At this very moment, it may be, warm mouths in England, India, China are telling the self-same stories—different in name and locale, of course, but identical in essence. If an early Greek had been snatched from time and dropped in Hesse-Cassel, and if, in addition, he had met the Grimms walking the woods and told them "Cupid and Psyche," the brothers would have flung up their hands and cried "The Robber Bridegroom!" And none would have needed to explain to the others that the story—in both its transformations—was a clear and simply worded warning against curiosity in forbidden matters.
>
> *Close thine eyes when the night falls,*
> *Look not upon Love when he sleeps.*

"Today the meaning of the story has dwindled to superstition," Miss Travers notes regretfully. "We are still given the same warning but not for the right reason":

> "He will snore," we are told. "She will fall into ungainly attitudes. Look the other way, lover, if you wish still to love." But the fact is that love increases, watching the sleeper. And the truth is that for all that we still may not watch. For in sleep the sleeper sheds his disguise, the prince is free from the shepherd's smock, and the watching eye, even of love, may steal his essence from him.

Here Miss Travers has demonstrated the use of one of the seven keys to all scriptures, formal or informal: the application by the individual to his daily life experiences. This is an exercise of imagination, intuition and discernment which it is the province of all good literature, and especially great literature, to encourage. The working of individual insight is far superior to any mechanical extraction of a cut-and-dried "moral": the difference between the two processes is the difference between esoteric and exoteric reading of the truth.

"A Double Blade"

Miss Travers recommends a proper respect for fairy tales, and exposes another dead-letter interpretation:

> It is a dangerous thing to falsify the meaning of the fairy tales. Their powerful magic has a double blade that will wound whoever betrays them. There is no theme that has been more consistently outraged—particularly in recent years—than the theme of Cinderella. Poor Girl Gets Rich Boy has been told so often that it is really rather surprising that there are any rich boys left.
>
> But fairy tales have nothing to do with thinking in wishes. The suggestion that it is only necessary to be poor in order to be rewarded evades the story's meaning. Cinderella did not find her Prince simply by being ragged. Her simple secret lies in the phrase, so often omitted from the modern versions—"She sat among the cold ashes—and *sang to herself.*" Not her plight but her gentle acceptance of it brought the Prince at last to her hearth. The rats never become horses until we love them as rats. As for pumpkins—they only turn into chariots when poor girls sing to themselves!

Fairy tales are objective representations of laws which "we, too, must obey, in an inward sense," Miss Travers suggests. They embody universal experience and therefore universal truths. "We do not live in fairy tales but they live in us, endlessly growing, repeating their themes, ringing like great bells. If we forget them, still they are not lost. They go underground, like secret rivers, and emerge the brighter for the dark journey." All over the world, story-tellers recount the same old, old tales:

> Amid the falling, changing things they build up a changeless world. It is still being built. For the world of fairy tale cannot be lost, no one can steal it from us. It has its place in the hearts of men and in it all men dwell as brothers.

"Important Secrets of Nature"

We are not unmindful of the dubious morality of some fairy tales: their powerful magic has not only a "double blade," but also a double nature, black as well as white. But in an age of "analyzing and critical intellect," the few who cleave to spiritual conceptions and intuitive perceptions are a sorely-needed leaven. To uphold fables, myths and legends, in their character of wisdom-vehicles, is incidental to the theosophical objectives, for Madame Blavatsky has said, "Our duty is to keep alive in man his spiritual intuitions":

> What we have to do is to seek to obtain *knowledge* of all the laws of nature, and to diffuse it. . . . Popular folk-lore and traditions, however fanciful at times, when sifted may lead to the discovery of long-lost, but important, secrets of nature.

H.P.B. has shown, time and time again, the historical and scientific foundation for a universal myth (see the elucidation of the fable of Thor the Thunderer, *Isis* I, 160-2). She quotes with approval Pococke's observation that "Myths are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood," and in the *Secret Doctrine* she says that if the so-called "myths" are to be justly dealt with, they must be examined from all their aspects: "In truth, every one of the *seven Keys* has to be used in its right place, and never mixed with the others, if we would unveil the entire cycle of mysteries." The passage on symbolic history, quoted in the March Lookout, will suggest other considerations also.

Sea Returns Wooden Leg

The following item appeared in the New York *Times* of February 26:

> On a stormy night off Newfoundland, Captain William Clendaniel's ship was wrecked while trying to help another ship, and Captain Clendaniel lost his wooden leg.
>
> He was taken to an American base hospital at Fort Pepperwell but all efforts to provide him with a new leg proved unsatisfactory. Captain Clendaniel did not like any of the more modern patterns.
>
> Then one morning someone telephoned the hospital to ask if they could use a wooden leg that had been picked up on a Newfoundland beach. There was excited expectation and when the leg arrived it was none other than Captain Clendaniel's old companion which the sea had restored to him.

Law of Magnetic Attraction

This is a phenomenon of magnetism, of which other related instances will be found in *Isis Unveiled,* where Madame Blavatsky discusses the belief prevalent in some parts of Russia, and in India, "that in case the body of a drowned person cannot be otherwise found, if a garment of his be thrown into the water it will float until directly over the spot, and then sink." This phenomenon is explained, H. P. B. writes (II,611), "by the law of the powerful attraction existing between the human body and objects that have been long worn upon it. The oldest garment is most effective for the experiment; a new one is useless."

Tribal Priest's Psychic Powers

There was a day, wrote H. P. B., "when all that which in our modern times is regarded as phenomena, so puzzling to the physiologists now compelled to believe in them—such as thought transference, clairvoyance, clairaudience, etc.; in short, all that which is called now 'wonderful and abnormal'—all that and much more belonged to the senses and faculties common to all humanity." Primitive or "uncivilized" peoples are sometimes found to have "retained," so to say, these psychic powers, and their everyday phenomena not infrequently surprise the man of Western civilization out of his habitual condescension for what he thinks are uncultured savages. A feature in the Los Angeles *Times* (Feb. 20), tells the story of how "A Coptic priest belonging to one of the primitive Ethiopian tribes by seemingly occult powers directed American searchers to the wreckage of a transport plane after all of their own efforts to find the missing ship with its 23 passengers had failed." The report was brought back by Dr. Clarence A. Hill, who recently returned from Eritrea, where he was part of the medical staff of an air base 1,000 miles below Cairo in a waterless land of almost unbearable heat. The same priest later told the American workers that an urgently awaited supply ship would never arrive. The ship never did come, for it had been torpedoed.

Native Divination

Dr. Hill first met the priest, he reports—

> when he and a friend started off on what they thought was going to be a hunting trip. Stopping at dusk the first day in the highlands 80 miles from their base, they saw a camp fire near by, ringed by natives engaging in some sort of a tribal ceremony.
>
> When Hill investigated, the priest arose from the circle carrying a small child in his arms and told him, "Here is the child. We knew you would come." The result was that [Hill] and his friend rushed a sick child to the hospital at the air base instead of going hunting.
>
> Some time later the transport plane disappeared. When all efforts to locate it had failed, Hill, partly out of curiosity, went back into the highlands to seek out the priest. "Where is the plane?" he demanded.
>
> Retiring into a rude hut made entirely of dried manure, the tribesman emerged about an hour later with the information that it was

87 kilometers from a certain point. When Hill got back to camp, he said, the Americans, not knowing where else to look, sent out a searching plane to the spot mentioned, and found the wreckage.

CIVILIZING INFLUENCES?

Ignorant, filthy, diseased, the tribesmen nonetheless take for granted experiences beyond a white man's understanding. Addressing a question to an acquaintance who is supposed to be hundreds of miles away, a native will beat a tattoo with three fingers on a drum, listen awhile, and come up with the answer, "He say no."

There is a tremendous job to be done after the war in bringing medical service to the tribesmen, but in many other respects the natives seem to lose, rather than to gain, by their contacts with civilization, Hill said.

The sentence describing the tribesmen in the passage just quoted is, of course, a typical *non sequitur* indulged in by a materialistic Westerner who mistakes physical appearances and "education" for culture, when the truth is that *real culture is spiritual.* The habit of superficial judgment has seriously hampered the development of East-West tolerance, and prevented the free flow and interchange of civilizing influences between the races of the two hemispheres. This is a double misfortune, for evolution is a sharing process, whereby the life of different civilizations is designed to provide each people with the educational opportunities they are most in need of. In the family of nations, as in the family of individuals, the members differ as the fingers on one hand. But they are still part of *one hand,* and the greatest progress is achieved by collective and cooperative effort. That many native peoples, besides the Ethiopian tribe referred to, have lost more than they gained by contact with "civilization" is not a record of which intelligent men, Western, Eastern or European, can be proud. It was in order to establish a new precedent in "race relations," that the second object of the theosophical movement was declared to be "the study of ancient and modern religions, philosophies and sciences." The "importance of such study" is precisely the demonstration that all humanity holds certain beliefs in common, that there are generally accepted truths about the conduct of life and the aim of existence which should be and can be an unassailable basis for making human evolution a truly corporate undertaking of the several "races."

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to the

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